

# God Will Take us Through

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Preacher: Rev Andrew Coghill

[ 0 : 00 ] Now, as we've mentioned in previous weeks, you know, I've progressed through these particular chapters in Exodus. As you know, we're working from verses chapters 11 through to 20 in this particular section.

I've already mentioned how the bringing of the children of Israel out of Egypt was the defining event for them as a nation.

And forging them as a nation as opposed to merely a people group of extended families, which is basically what they were when they first came down into Egypt.

And they simply increased in number and expanded and so on. But they hadn't gelled and formulated as a nation. They were the descendants of Abraham, Isaac and Jacob.

But they were not a nation, a people as such, owned by the Lord in that sense and with that unique relationship with them. They ought to have been, but they weren't at that stage.

[ 0 : 56 ] And despite the fearfulness of the ten plagues of Egypt, it is this event in chapter 14. The crossing of the Red Sea, which is the ultimate event in the entire story of the Israelite nation, even to this day.

Now, we have, each of us, a birth certificate. We could find it if we rummaged it out in our files or drawers or whatever. And that birth certificate, of course, has various details about our parentage and our date and time and location of birth.

But the two most important things, perhaps, one which defines us so much for officialdom, and the other that maybe helps to define our identity, are the when and the where of our birth.

Nowadays, you'll find increasingly that when you're entering in any sort of officialdom or database, they don't ask you for your name or your address. They'll ask you for your date of birth.

And you give your date of birth and they type it in and then they come up with your details. So the date of birth, the hour, the day when you enter into this world, not that that's when you first become alive.

[ 2 : 09 ] You are alive for all the nine months in your mother's womb. But these months are kind of undefined because we can't say the precise moment of which conception takes place.

We can't identify exactly the growth and development of the child in the womb. The first identifiable hour or moment of our life.

The birth that can be recorded in that sense is the moment of our birth. And so our date of birth becomes part of that which defines us.

And also for ourselves, we could say the where, the location where we are born becomes crucial as part of defining who we are. Whether we're born in this country or that country or this place or that place, it becomes part of our identity.

Almost our nationality, perhaps, is partly defined by that. So the when and the where are vital aspects of our birth certificate and our identity.

[ 3 : 11 ] But as we are defined by that earliest of identifiable events in our lives. So likewise it is with the Israelite nation here.

We find this nation forever afterwards identified by their relationship to God who brought them forth out of the land of Egypt.

That's the defining thing. He brought them forth out of the land of Egypt. And for all the ferocity and fearfulness of the ten ways. Which were fearful. And we looked at each other as we looked through those particular chapters.

It is this event of crossing the Red Sea. Which is the defining event. The ultimate event in Israel's history. The demonstration of God's divine deliverance of his people.

This nation is forever afterwards identified by their relationship to this God who brought them out of Egypt. The ultimate event of the divine expression of that birth of the nation.

[ 4 : 20 ] It's this parting of the Red Sea. If it's not indelicate to use the assembly of breaking of the waters we might say. And the bringing forth of not only one person but a whole people.

A whole nation onto the other side. Onto the Sinai Peninsula side. We have by then a nation forged by this effectual experience.

Passing through the waters of the Red Sea. And coming out the other side. Which they can't do themselves. It is something which God does. He brings them to birth as a nation.

The forging and bringing forth of a new nation. Who, you know, like it or not, are never going back again into Egypt. They're never going back to what they were before.

And again, they would never be the same again. So, this coming forth out of Egypt continues to be referenced throughout scripture.

[ 5 : 21 ] It's not just, you know, during the time when they're in the wilderness. Which might be understandable. It's not just in the days of Joshua when they come in to the promised land. It's referenced again in the books of Judges.

It's referenced again in Samuel and in the Kings. And in all the prophets. Right up to Zechariah. The end, towards the end of the Old Testament. It's referenced again in the New Testament. In the Acts of the Apostles.

When Stephen is giving his testimony before his death. When Paul is giving the account for himself before the Jewish leaders. And before the Romans. And when he defines the Israelite nation.

By their being brought out of Egypt. It's referenced again in the letter to the Hebrews. It's referenced again in Jude. The second last book of the Bible. God is still making reference to this.

Through his inspired writers. All the way through scripture. It is something so cataclysmic. We might say. In terms of how God brings his people out of nothing.

[ 6 : 21 ] It is something that he does which is deliberate. And which is so incredible. That you know. You couldn't make it up. You know. Scholars and skeptics say.

Oh you know. They probably just paddled across a narrow bit of marshy ground. And then the tide came in. And that's what made the swamp the Egyptians. And we did this. Now this is about a wall of water.

And I'll say. Of course that never happened. And they may dispute the details of what they think or believe may have happened. But nobody disputes the fact of this event.

Because you couldn't make it up. Nobody would dare to make it up. It is so incredible. It is so amazing that only God could do something like that.

Nobody would dare to make it up. It would literally. After it had happened. Never be forgotten. But continue to be talked about and remembered forever. And to this day.

[ 7 : 20 ] When Jewish people have their Passover meals and so on. Which they do every year. What is it they are remembering? Deliverance from the land of Egypt. That defining event.

Of which. Of which yes the night of the Passover is itself special. But that in itself is succeeded by this crossing of the Red Sea. This is the ultimate expression of divine deliverance.

So we have the people in this. So if we can backtrack slightly. From chapter 14. Into the end of chapter 13. Where we see. They took their journey from Sukkoth.

And encamped beneath them. In the edge of the wilderness. Now the edge of the wilderness. Could mean a variety of things. It could simply mean. If you were to look at say. A satellite picture. Of the Delta region of Egypt.

You would probably see that it's. It's green. In the Delta areas. In particular in the ancient world. It would have been green. When it was irrigated. Where the Delta River areas.

[ 8 : 23 ] Were making the land able to be productive. But where that water gives out. Where the irrigation doesn't continue. It becomes dry desert. So it could mean. The edge of the Delta area.

You know. As close in. As that to Egypt. Or it could mean. Basically the edge. Of the Gulf of Suez. Basically near where the town of Suez. Is nowadays.

And it could mean. That at the top of the Red Sea there. The edge of the wilderness. So we can't exactly define. What is meant. By the edge of the wilderness. Scholars appear to be.

Agreed as to where Sukkoth. Was. In verse 20 of chapter 13 there. And it would be approximately. 50 miles. From Sukkoth.

To. What is the most likely. Perhaps. Crossing point. Of the Israelites. To the Red Sea. Now. That's. You could say. How long would it take them. To travel 50 miles.

[ 9 : 20 ] It depends. How fast they're moving. They can only move. As fast. As the slowest moving. Individual. Remember that. This is. A huge. Body of people.

That is moving. My father. When we were children. Used to get. Exasperated. When we were going off. On a holiday. Or something like that. As the car was being. Packed up. And the suitcases. Are going.

One by one. From the house. Up to where the car was parked. And he used to get. Then one thing would be remembered. And another thing would be forgotten. And he was just about. At his wits end. By the time we finally drove off.

And set off. And he always used to say. That the amount of time it takes. To actually get off. On a journey. It multiplies.

Exponentially. According to the number of people. Involved in the journey. So if it's just you. Then you've got a chance. Of packing your bag. Getting in the car. And going away. If there's two of you. Well it takes a wee bit longer.

[ 10 : 15 ] Because the two people. If there's three of you. If there's a whole family of you. You haven't a chance. Of getting away. That morning. Or whenever that happened to be. Because there's always more things. To forget.

And remember. And people to be considered. And break. Now. Here we've got. As chapter 12 tells us. At verse 37. 600,000 on foot.

That were men. Men. Beside children. Now. We don't know whether that men. Means explicitly. Male adults. Or whether it means men. In the sense of grown up. Adults. Men and women together. Because it just says. Besides children. It doesn't say. Besides women and children. But even if. It means. Men and women together. 600,000. There's likely to be.

You know. Pretty much. One child. At least. Per couple. So. Half as many again. So. Another. 300,000. Let's say. These are conservative estimates.

[ 11 : 09 ] You know. You've got nearly a million people. And then you've got the mixed multitude. Verse 38 of chapter 12. Adding into that. We don't know how many there were then. So. You've got. Over a million people.

Over. A million people. Who are moving. Slowly. And then camping. And then moving on again. And then camping. How long does it take them. To get to the head.

Of the Gulf of Suez. Well. We don't know. Exactly of course. The thing is. That we're not actually told. It is most likely. And we can only to an extent.

Speculate. Where it's most likely. That. It's probably the three day mark. To get roughly to the top. Of the Gulf of Suez. From when they begin to set off.

When they first meet fear. But we don't know. And we might say. Well. Wait a minute. Isn't that where. Isn't that where. They were meant to be. Having their. Having their feast. At the three day journey. Surely. Surely they were meant to have got to Mount Sinai.

[ 12 : 07 ] By now. You know. Three days into the wilderness. So they can have a feast to the Lord. That's meant to be it. Isn't it? Well. This is what people sometimes say. And skeptics and critics will say.

Oh come on. Three days into the wilderness. How could they possibly reach Mount Sinai. In three days. The Bible does not actually say. That Mount Sinai. Was where they were to have the feast. To the Lord. That's what we think the Bible says. And there's then what it actually says. It's like you know. People will confidently assert. That Jesus was born in a stable. It doesn't say.

Jesus was born in a stable. Since he was laid in a manger. Because there was no room for him again. It doesn't mention a stable. At all. They will confidently assert. There were three wise men. It doesn't say.

There were three wise men. We are told. That there were wise men. Who came from the east. And that they gave. Three particular kinds of gifts. Gold. Frankincense. And myrrh. It doesn't say. That there were crowds.

[ 13 : 03 ] And crowds of people. Gathering the sermon on the mount. It simply says. That Jesus went up the mountain. Of what he was sent. His disciples came unto it. And he opened his mouth. And taught them.

Saying. Could be as few as twelve people. What the Bible actually says. And what we mentally think it says. Or are sure that it must surely have said. Are not always the same thing. Let's go back to what God said to Moses. Chapter 3. At verse 12. Where he appears to him in the burning bush. And he said. Certainly I will be with thee. And this shall be a token unto me. That I have sent thee. When thou hast brought forth the people out of Egypt. Ye shall serve God upon this mountain. Okay. He'll come here. To Mount Sinai. And he'll serve God upon this mountain. It doesn't say how long it's going to take you to get there. So. But by verse 18. Moses is being told to say. The Lord God of the Hebrews has met with us. [14:01] And now let us go. We beseech thee. Three days journey into the wilderness. That we may sacrifice to the Lord our God. These two things are not necessarily the same thing. We mentally think.

Oh yeah. That's what he's talking about. Three days into the wilderness. Must be Mount Sinai. It doesn't say that. Three days into the wilderness. And then have the sacrifice and the feast to the Lord. That we may serve the Lord there.

That's the modest request. Moses is told to make of Pharaoh. If he is told to say. Let's go all the way to Mount Sinai. Then Pharaoh would say no.

Even when he says. Three days into the wilderness. Pharaoh still says no. But the point is. It's such a modest little request. That Pharaoh saying no. Demonstrates that he has no excuse.

No reason for saying so. We go on into chapter 5. And we see. In verse 3 again. The God of the Hebrews has met with us. Let us. Let us go.

[14:58] We pray. He. Three days journey into the desert. And sacrifice unto the Lord our God. Lest he fall upon us with pestilence. Or the sword. And again in chapter 8. Verse 27 and 28.

We read. We will go three days journey into the wilderness. And sacrifice to the Lord our God. As he shall command us. And Pharaoh said. I will let you go. That ye may sacrifice to the Lord your God. Only ye shall not go very far away.

In the meantime. God keeps on saying to them. To the Egyptians and to Pharaoh. Let my people go. That they may serve me.

Chapter 7. At verse 16. Likewise. We read. Thou shalt say unto them. The Lord God of the Hebrews. Have sent me unto thee. Say. Let my people go. That they may serve me.

In the wilderness. Again. Chapter 8. Verse 1. Chapter 8. Verse 20. Chapter 9. Verse 1. Chapter 9. Verse 13. Chapter 10. Verse 3. And so it goes on. Let my people go.

[15:55] That they may serve me. But he doesn't specify exactly where. At that point. If Sinai was meant to be the three days journey in the wilderness.

Then the children of Israel would need to have covered something like 170 to 200 miles in three days. That's just not doable. It's just not happening.

Even if you're not trying to cross the road. It's not happening with 1.2 million people. Or whatever as quick as that. So what do we find if we go then into chapter 19.

When the people actually arrive at Mount Sinai. What we find there is in the third month. When the children of Israel were gone forth out of the land of Egypt. The same day came they into the wilderness of Sinai.

For they were departed from Rephidim. And were come to the desert of Sinai. Had pitched in the wilderness. And there Israel had camped before the land. And Moses went up unto God.

[16:53] And the Lord called him out of the mountain. And said. And so what? Three months. In the third month. No way. Is Mount Sinai meant to be the three day journey. When it takes three months.

For the children of Israel. To get there. God would have known that. But there's what we mentally think the Bible is saying. And what it is actually saying.

God is not saying. The three days journey is Mount Sinai. But we may tend to join up the dots in the wrong direction. As do of course the critics and cynics in the Bible.

It takes three months. To travel that 120 miles roughly. From the most likely crossing point of the Red Sea. Plus the extra 50 miles from Satov and so on.

It's a huge amount of terrain to cover. In extremely hostile territory. With over a million people. How are you going to do that? It was never intended to be so.

[17:50] But the Lord intends to bring his people out of Egypt. And to bring them safe to where he wants them to be. The Bible does not say how long after the Israelites left Pharaoh.

That Pharaoh decided to chase after them. We kind of mentally think it was the next day. But it doesn't say that. It could have been three days. It could have been three weeks. The most likely period is.

That they traveled their three days journey. Which would have brought them roughly to the head. Of the Gulf of Suez. And there they have the choice. If I look to have their sacrifice.

Their feast to the Lord. And potentially. Potentially then say. Right. We've had our feast now. We're going back into Egypt. Back into bondage. Which theoretically they could have done that.

And that would have been. The letter. Of their covenant fulfilled. And Pharaoh will have had people watching them. From a distance. He will have had scouts.

[ 18 : 47 ] And spies going out. Watching through the dogs. To see where they went. And how they traveled. And what he will observe. Is that when they have come to camp. After approximately three days.

Then what do they do? Well this is what we see. In verse two here. Chapter 14. Speak unto the children of Israel. That they turn.

And encamp. Before they hurry off. Now that implies. A change of direction. So that instead of carrying on. Round the top. Of the Gulf of Suez.

And on into the Sinai Peninsula. Which they could have done. And begin to put some distance. Between themselves. And the Egyptians. They are told instead. To turn down.

The Egyptian side. Of the Red Sea. Of the Gulf of Suez. And continue down. Into the desert. That way. And they go. Why on earth would they do that?

[ 19 : 44 ] That's just. That's just taking them back. Into any territory. That doesn't make any sense. But this is quite clear. Speak unto the children of Israel. That they turn. And encamp.

Don't carry on. In the same direction you're going. Turn in the sense of. Turn back. Make a change of direction. And so they turn. From the head of the Gulf of Suez.

Down the Egyptian side. Of the Gulf there. And however many miles. They travel down. Maybe it's half a dozen miles. To most likely crossing point. Some scholars think.

It's a further. Twenty odd miles down. To the place. Modern day Attica. That they could have crossed there. It's about twenty miles. Across the sea there. It's near five or six miles.

At the most likely. Crossing point. A bit nearer. To modern day Suez. But at any rate. They are making a change of direction. They're going down. The left hand side.

[ 20 : 40 ] The western side now. Of the Gulf of Suez there. And this word. Turn. Is highly significant. That they turn. And he can't. Before Peharighth. Now Peharighth.

Means. The mouth of the gully. So which it implies. One of these dry gullies. Coming down. To a sort of mountainous region. Which then comes down. To the Red Sea itself.

Through which. In times of winter. Or water time. The waters will gush down. This gully. And flow into the sea. But most of the time. It will be dry. Now you've got a major.

Such gully. At Attica. About twenty miles. Down. Which would be the wider. Crossing point. But again. Twenty miles. With one point two million people.

Takes quite a while to cover. It's more likely. Though we're speculating. That we're looking at. A smaller gully. Peharighth. At the mouth of which.

[ 21 : 34 ] They camp. Baal's upon. Is almost certainly. On the other shore. Of the Red Sea. But something. Clearly. Identifiable. That they could see. Across. That's on the other side.

Over against. Baal's upon. On the other side. Of the Red Sea. Before it. Shall ye encamp. By the sea. We don't know exactly. Where these places are. We don't know exactly.

On a map. Some people have speculated. That. A migdol. Which was a fortress. Or implies. A fortress. Is a. A magdala. Now in modern day.

Arabic. But again. Difficult to find. On maps. And so on. But the likelihood is. That if migdol. Is a fortress. The most likely. Place to have.

A fortress. Is the head. Of the Gulf of Suez. The location. Roughly. At the time. Of Suez. Nowadays. It's. So if you're going. Between migdol.

[ 22 : 28 ] And the sea. Then you're coming. To the west. To the south. Of that. So that it's. On the one side. Of you. Blocking your way. Into Sinai. And the sea. Is in front of you.

And you're camped. On the coast there. Wherever. Peharighth. Happens to be. The mouth. Of the gully. They are now. To the south. And west. Of the top of Suez.

And there is the sea. In front of them. And the Egyptians. Can come in. Now behind them. And can't. Action. There's nowhere to go. But further south. Into the desert. They are. In other words. As the Lord said. That Pharaoh will say. That they are entangled. In the land. The wilderness. Has shut them in. In other words. Now they've got them. And so it was told.

The two of Egypt. That the people fled. Now. Pharaoh already knows. That they've gone. He told them to go. So this is one reason. Why it's unlikely. That verse five means.

[ 23 : 24 ] Oh. The Israelites. Have left. Have they left. Nobody knew they've left. Only a few. Couple of chapters ago. We were talking about. How the Egyptians. Were pressing them to go. They were urgent upon them.

They borrowed goods. And riches. And gold. And silver. From their Egyptian neighbours. Pharaoh virtually. Chased them out. Of the land. And so. It doesn't really make sense.

If now. Well they've told Pharaoh. They fled. Have they really gone? My goodness. We didn't realise that. Of course they've gone. You chased them out. So the likely reference to. It was told. The king of Egypt.

That the people fled. Is that verse five. Probably references. The fact. Okay. They've gone. Their three days journey. They've reached. The head of the Gulf of Suez. That's their three days journey. That's where they should have had their feast. That's where they should have had. All their sacrifices. And if they were keeping to what they said. They'd be coming back. After that. Because it's after this.

[ 24 : 19 ] That he says. Now. Why have we done this? That we have let Israel go. From serving us. We don't know for sure. But it's only three days later. But it's most likely to be.

Because otherwise. None of these pieces of the jigsaw. Fit together. He made ready his chariot. And took his people with him. He took six hundred chosen chariots. Or the word that we've got. Translated as. As chosen. Means third men. Chariots. It's likely that the. Six hundred chosen chariots. Are virtually. Pharaoh's guard. His own personal guard.

With a third man. In the chariot. Usually a chariot. Would have one person. Driving the chariot. And one person. To fight. To throw the spears. Or shoot the arrows. Or whatever. But if you've got a third man in it.

It's a. It's a big deluxe. Kind of chariot here. And all the chariots of Egypt. And captains over every one of them. So there's a distinction. Between the chosen chariots.

[ 25 : 14 ] Probably Pharaoh's personal guard. And. All the chariots of Egypt. And captains over every one of them. But. Even with. You know. Six hundred chariots. And even if there's maybe a thousand chariots.

Of Egypt as well. That's still only. Sixteen hundred chariots. A couple of thousand. Three thousand men. And these are like. One point two million people. So. They completely outnumber.

The Egyptians. So. Why are they so scared of them? Well. You've got to remember that. Apparently. In a civilized society like Egypt. Other than for military service.

Nobody was allowed to bear arms. Nobody was allowed to have any weapons. At all. And the Israelites remember. Have been effectively enslaved. For three to four hundred years.

All the time they were in Egypt. They wouldn't have been enslaved. Not to begin with. But. For two to three hundred years. They have been subservient slaves. So. They are terrified. Of the military might of Egypt.

[ 26 : 13 ] Now coming against them. With all their weapons. And their horses. And their chariots. Of course. They're afraid. It's natural enough. That they should be afraid. The Egyptians pursued after that.

And the Lord hardened the heart of Pharaoh. And he overtook them. Camping by the sea. By the Anahoth. Before Baal is upon. And here they are. Caught. Between the sea.

On their side. Or to go further south. Into the desert. And the Egyptians. Coming behind them. And when Pharaoh denied. The children of Israel. Lifted up their eyes. And behold. The Egyptians marched after them.

And they were so afraid. And the children of Israel. Cried out unto the Lord. Well it's good. That they cried out unto the Lord. But what we actually have a record of them saying. Out. Because of our old graves in Egypt.

That's like taking us away to die in the wilderness. And it's more of a complaint. Wherefore hast thou dealt thus with us. To carry us forward in Egypt. Is not this the word that we.

[ 27 : 10 ] Did tell thee in Egypt. Say. Let us alone. That we may serve the Egyptians. For it had been better for us. To serve the Egyptians. Than that we should die in the wilderness.

You see how. Self-absorbed. And self-centered this is. None of it is looking to the Lord. For deliverance. None of it is grateful. That they've got this far at all.

It's just. Why on earth. Have we let you talk us into this. Why are we here. Stuck. In the wilderness. And the Egyptians. Coming down to kill us now. Now Moses here. We probably.

Underestimate. Verses 13 and 14. Just how much. Faith. This takes. On Moses behalf. Yes. He has witnessed. All the plagues of Egypt. Yes. He has seen the power of the Lord. But anyone who loves the Lord. And follows him. And serves him.

[ 28 : 03 ] Notes. That just because. God has done things. A certain way. And always fulfilled. On particular things. He said. Doesn't mean that his mind. Is going to be.

That way next time. You can't take. God's decisions. For granted. And so. Where Hebrews 11. In the New Testament. Talks about Moses. By faith.

The this. Or that. Or the next thing. We cannot. Overestimate. How much faith. Moses must have needed here. In verses 13 and 14. Fear ye not. Stand still.

See the salvation. Of the Lord. Now the Israelites. Talking about. Oh we. Us. How can you have done this to us. Isn't this what we said. But he says. The Lord. Which we will show you.

Which he will show you today. For the Egyptians. Who we have seen today. You shall see them again. No more forever. The Lord shall fight for you. And ye shall hold your peace. Now. At this stage.

[ 28 : 59 ] I think we could safely say. Without any irreverence. Moses does not know. What the Lord intends to do. He's not saying. It's okay guys. We're about to walk through the sea.

God is going to open up the sea for us. And we're just going to toddle through. No problems. And then it'll close over us again. He doesn't know. What God is going to do. He doesn't know how. God is going to deliver them. He only knows. Trusts. And believes. That he will. That God who has begun the good work. Will complete it.

That God who has brought them this far. Will not now leave them. To be destroyed in the wilderness. Because apart from anything else. The glory of his name.

Is at stake. It is not because the Israelites are a worthy people. It is not because they're losing faith. And virtue. And devotion. Look at how they're already complaining. If this is only three days.

[ 29 : 57 ] Out of their slavehood. Here they are already having a moan. And we know how much they moaned. When they were in the wilderness. But here they are. Before they've even crossed the Red Sea.

Having a moan. So it's not because they are a virtuous people. It is rather for the glory of his name. That the Lord is going to do what he does.

And Moses believes. That whatever God is going to do. It will be for the deliverance of his people. And it will be for the glory of his name. Moses trusts God.

The Lord shall fight for you. And you shall hold your peace. Now. It may often be the case. That we are facing situations in life. Where we do not know.

How the Lord is going to outwork. His purposes. We do not know. How he intends. To bring about. His work of deliverance. We don't know how he's going to get us through.

[ 30 : 53 ] Or what his will is going to be. But. The good news is. We don't have to know these things. You don't have to know the future. You only have to trust the Lord. To take you into it.

And to know that he has a plan. That he has a purpose. And that he knows exactly what he's doing. God does not make mistakes.

And because of this. We. If we are hoots. Children. Can have faith. That he knows what he's doing. And that he will deliver us.

However what way he chooses to do it. He is able to deliver. For the glory of his name. And the Lord said to Moses. Wherefore Christ are unto me. Lift up thy rod.

Stretch out thy hand over the sea. And divide it. And the children of Israel. Shall go on dry ground. Through the midst of the sea. And so on. And so the angel of God. Which went before the camp of Israel.

[ 31 : 47 ] Moved and went behind him. And the pillar of cloud. Went from before their face. And stood behind him. Came between the camp of the Egyptians. And the camp of Israel. It was a cloud and darkness to them. But it gave light by night to these.

So the one came not near the other. All the night. And Moses stretched out his hand over the sea. And the Lord caused the sea to go back. By a strong east wind. Now it's possible that that word. That we have translated as east. Can mean a previous wind. Something the Lord had already begun to do. Perhaps. But at any rate. And it's coming from the east. Coming from the direction of the Sinai Peninsula. And clearly it must be wind that is funneled in such a way. By God's work of divine overruling. Funneled in such a way as to drive down into the sea. And to force the waters apart. Now the problem then with that is. Okay. Let's say God forces the waters apart. [ 32 : 47 ] Makes them pile up like that. That's great. How are these lights going to come across the sea. If they're coming across in the teeth. Of such a gale as that. So we would have to likewise assume that God.

In forcing that wind. And forcing that wind. And forcing that part the waves. And piling them up on either side. Likewise cause the wind to be so nuanced. And so particular. That the wind itself divides. And the Israelites are able to come through in the midst of it. It must be that way.

Because if the wind itself is what the Lord is using to part the waves. And it must be some strength of wind. And it must be happening all night. But that's what we read.

It's caused the sea to go back by a strong east wind all that night. It took a night's worth of that strength of wind. To part the sea. To build up the waters on the other side.

[ 33 : 46 ] The way that we read the remainder of the chapter. You couldn't take it to me. And that night when the waters parted. They all went across. We're not talking about 30 people here.

We're not talking about 300 or 3,000. We're talking about over a million souls. Now let's say for the sake of argument. That the crossing point is the narrower of the two options.

About 5 or 6 miles across. Now if you want something to think about. If you're in the point. You can ensure. I have to go up and down to Garibas regularly. As you know. If you're in Garibas.

Or if you're somewhere in point. And you're looking across Broad Bay. To call. Or to back. Or whatever. We're talking about roughly the distance. From upper point.

Across to call. Or to back. If the sea across Broad Bay. Were parted. Then you've got the time it takes. For a million plus people.

[ 34 : 44 ] To go from one location to the other. Across that length of distance. Of water. If we're talking about the wider option. Further down.

The Gulf of Suez. With about 20 miles worth. Of water. Then you're probably looking at the distance. Roughly between Elonglass. The lighthouse. And Duntulam.

Over on Trottenish and Scully. It's a little bit further than that. But roughly that sort of distance. So if the little lynch. Was completely parted. And we were all toddling across.

From Elonglass. Across to Duntulam. That's quite the distance. And for 1.2 million people. Or whatever. It's not just going to take a few hours.

In the night. The more likely option. Is that whether we're talking about Broad Bay. Kind of distance. Or whether we're talking about the little lynch. And the difference between 5 or 6 miles.

[ 35 : 37 ] On the one hand. Or about 20 miles on the other hand. But this number of people. Were probably looking at. It took a night. For the waters to be parted.

And it was a day. And a night. For the people to cross. To the other side. And that when the people. Were most of the way across the Lord. Lifted the cloud.

That enabled the Egyptians. To follow in. Now this is the thing. We have to grasp here. This isn't an accident. God intends. This. To happen.

He intends. Not only that his people. Should be free. Of the pursuit. Of the Egyptians. Once they're down into the Sinai Peninsula. Which was still Egyptian territory.

Really. But also. That having destroyed. The military force. That came against them. It would be such. An event. That as we have said.

[ 36 : 33 ] It would be talked about. Forever. Forever. Afterwards. The Egyptians. Would know. That the Lord. Was God. In the midst of the world.

Thus the Lord. Saved Israel. That day. Under the hand. Of the Egyptians. And Israel. Saw the Egyptians. Dead upon the seashore. Israel. Saw that great work. Which the Lord. Did upon the Egyptians.

And the people. Fear the Lord. And believe the Lord. And his servant Moses. So the Lord. Glorified himself. Against the Egyptians. In the one hand. Who would never. Forget it. But also.

He delivered. His own people. In such a way. That however frightening. The ten plagues. Might have been. This was. Absolutely. Terrifying. Now we haven't.

Begun to talk yet. About the fact. Of going through the sea. But just the fact. Of getting through it. And then it. Closing over. Your enemies again. And you see them.

[ 37 : 28 ] Washed up dead. With the tide. On the seashore. The dread. And the terror. Of the proverbial. Near miss. Would have struck fear.

Into their hearts. As it did. And as it was designed to do. God. Intended. To destroy. The Egyptian army. In the sea. He could have taken.

His children of Israel. Round the top of the Gulf of Suez. And down in the side of Israel. That way. There's always a threat of pursuit. There's always the anxiety. What if the Egyptians. Come after them.

What if they. What if they. They don't believe. That they're really free. God intended. To do such a work. As would be remembered. Forever and afterwards. And would.

Would. And would. Demonstrate. His power. Over all the might. And military. Of this world. So he intends. To do that. Now let's think. For a moment or two.

[ 38 : 23 ] About the parting of the sea. Here. The wind. Coming in such a way. The Israelites. In their camp. Cannot help. But feel that wind. All night. It's such a gale.

As comes through. But it is such a. A deliberately. Positioned. And sort of. A pointed. Kind of wind. In such a.

A targeted wind. That it comes to a very narrow point. Now when a wind. Is coming through a narrow space. Or through a narrow point. It is of course.

Intensified. It is. So the power. To drive apart. The waters. And to go right down. To the seabed. And force the waters. Up on either side. And then. Separate out the water.

We're talking about. A huge amount. Strength of wind here. But let's. Let's never. You know. Let's never underestimate. The strength. That wind has. In experiencing. Some of that.

[ 39 : 19 ] A little of it. Just now. With all the storms. We get. Every other day. But other people. Down south. And in other parts of the world. Are getting it much worse. You see cars.

Picked up. And tossed around. Like pieces of confetti. You see roofs. Coming off houses. You see trees. Uprooted. And so on. And all these pictures. That you can see. On the TV.

Or on the internet. The power. Of wind. The power. Of that. Which is basically. Air. Cannot be underestimated. If it is focused.

If it is channeled. If it is targeted. In this way. The sea is parted. And the Israelites. Go into it. And they would have begun. To go into it. Probably. In the dawn.

Just when it's still a bit dark. God's pillar of cloud. Yeah. It's light. Who would have to go in first? Well it would have to be. Moses and Aaron. Going in first. They would have to say.

[ 40 : 12 ] It's okay. But it's quite safe. We're going in. Here we are. And everybody thinking. No way. Chance. You can go in there. But you're not falling. But. What's the alternative? There's the Egyptians.

Waiting behind. The pillar of cloud. Just desperate. To avenge all their first born. Wanting to pour out their wrath. On somebody. And they can't get at God.

So they're going to get at his people. And they are just. Champing a little bit. To wipe out their former slaves. So. What are you going to do? Head further into the desert. Or follow Moses and Aaron.

Into the seabed. With a wall of water. On the other side. Now remember. It's still dark. It's getting lighter. But it's still dark. Now. That pillar of cloud.

Is light to them. To an extent. You've got this huge. Wall of water. On one side. You've got a huge. Wall of water. On the other side. Now the sea. Is noisy. As you know.

[ 41 : 08 ] So you've got this. Noisy. Wall of water. On this side. And on that side. What are you going to do? Just put your head down. And keep going. You follow after Moses and Aaron. You hope to goodness.

You pray. To the Lord. But it's not going to start. Came in. Because if you were to touch it. You almost feel that. If you touch it. You'll puncture it. And it'll come through. So you just don't look. You just keep going through.

Now the seabed. Is not going to be smooth sand. It's not going to be like. The nice smooth sand. Of a seashore. It's going to be full of rocks. And uneven surfaces. And I would suggest. You not only. Would it be extremely difficult. To pick your way across it. You'd have to be very careful. Where you put your feet. If you've got any wagons. If you've got anything. That has to be carried.

If you've got little children. To carry. It's a major task. You've got to choose your feet. The rocks will probably be slippery. Wet seaweed. All the rest of it. You've got to pick your way.

[ 42 : 02 ] You've got this terrifying wall of water. On either side. You've got people all around you. It may be dark. Even if it's daylight. It's going to be pretty much darkened. By the huge wall of water.

On either side. It would be a terrifying experience. And the only thing. That would be more terrifying. Is being caught by the Egyptians.

You are in a sense. Literally caught. Between the followers of. The devil. And the deep blue sea. Which way do you go? Or the red sea. As we might say. So of course. They're going to follow Moses and Adam.

But in doing so. They would be absolutely terrified. Picking their way. Over these slippery stones. Carrying their children. Helping their naked parents. If they've got wagons.

They'd be having to manhandle them. Over the stones. This is why. I don't think it's all that surprising. That we read. That when the Egyptians. Come after them.

[ 42 : 56 ] They took off their chariot wheels. And they drove them heavily. So that the Egyptians said. Let us flee from the face of Israel. For the Lord. Fight it for them. Against the Egyptians. It's one thing. To drive a chariot.

Over the sand of the desert. Or hard ground. It's another. To drive it through. A rocky seabed. And over the. The ground. That would be at the base of the sea. Of course a chariot.

Is not designed for it. Of course the Egyptians. Are going to struggle. It would take. An awful lot of courage. For the Egyptians too. To follow after. Where the Israelites have gone.

They're obeying orders. They're following in after. But they too. Would have been terrified.

Especially when their chariots. Begin to start coming apart. In the midst of the sea.

And then when the Israelites. Are all at the other side. And the last one. Comes up. Out of the sea. On the Sinai. Side of the peninsula. The Lord said unto Moses. Stretch out thine hand.

[ 43 : 52 ] Over the sea. That the waters may come again. Upon the Egyptians. Upon their chariots. And on their horses. And Moses stretched forth his hand. Now of course. God could send the waters.

Back down in the Egyptians. Anytime he wanted. He doesn't need Moses. To stretch out his hand. Why does he do this? He does this. So that. Moses is seen to be.

The one who stretches out his hand. So that God acts. When Moses lifts up his hand. With the water. And all the people see. That God acts.

When Moses lifts up his hand. God intends. God intends. Not only to destroy the Egyptians. He intends. To lift up Moses. In the sight of the people.

God doesn't need Moses. In order to part the sea. Or in order to bring it back upon the Egyptians. But he chooses to time his actions.

[ 44 : 50 ] In line with what he has specifically told. Moses to do. So that the people will see. Moses stretched out his hand. And the water's bark. Moses stretched out his hand.

And the sea came on again. Now Israel saw that great work. Which the Lord did upon the Egyptians. And the people feared the Lord. About time. And believed the Lord.

Again. About time. And his servant Moses. This is if you like. For now. As far as the coming out of Egypt is concerned. The final piece of that part.

Of the jigsaw. And as you see in subsequent chapters. The fear of the faith. Doesn't last all that long. But. At least it is there for now. Now of course.

There are those who will say. And have said of course in the past. That. Oh yes. But it wasn't really a deep sea. It was just you know. The Hebrew term is. Yang soup. Which means.

[ 45 : 46 ] Sea of reeds. It just means a reedy marshy sea. They were just paddling across this. And the Egyptians just came after them. And they just sunk him a mile away. But. Well. Exactly the same Hebrew term.

Yang soup. Which means reedy sea. Or sea of reeds. And they say. Oh that's what it means. Reed sea. Not red sea. But. Here we have. In 1st Kings. Chapter 9. At verse 26.

King Solomon made a navy of ships. At Eze and Geva. Which is beside. Of. On the shore of. The Red Sea. In Hebrew. Yang soup. Sea of reeds. Exactly the same terms. Now. You may paddle people across the sea of reeds. And say. Look. That's what they're doing. They're not walking on dry land. They're just walking through a marsh. But you can't exactly launch a navy of ships.

On such a muddy marsh. As that. And that's exactly what Solomon is doing. Red Sea. Yang soup. Sea of reeds. Exactly the same description. Except it's in the other Gulf.

[ 46 : 41 ] The Gulf of Aquabal. Instead of the Gulf of Suez. Same word. You've got to explain away somehow. How the Lord delivers his people. Out of the hands of the Egyptians.

How he gets them across the Red Sea. This deliverance. Would have been. As we said. Absolutely terrifying. Sometimes. Sometimes. The Lord.

Requires us. To go through. That which is frightening. That which is terrifying. But in order to glorify. His name. He does not leave.

His children there. In the midst of it. He brings them through. He brings them out. The other side. And he glorifies. His name. By them being compelled.

To say. This is the Lord's day. And it is marvelous. In our lives. Now that is what he has done. With every soul. That he saves. And delivers. Through Jesus Christ.

[ 47 : 35 ] That is what he has done. With his people of Israel. Here. That is what he. Intends. And longs. And invites. To happen. For every single sinner. That he calls.

To come to himself. Wait. And see. What the Lord. Will do. In your life. If you would come to him. And accept. Of his deliverance. And yes.

It will be frightening. And yes. It will be unlike anything. You have been through before. And yes. You may hesitate. And you may fear. And it may only be. The greater fear.

What will happen. If you don't. That causes you. To step out in faith. Into the midst. Of that. Terrifying sea. But through it all. The Lord promises.

To bring us. And this is the question. Do you believe him? Do you believe. God. You see. What he does. You see. What he promises. You see.

[ 48 : 27 ] What he's done. In the past. And are you willing. To step forward. Into that. Which he opens up. Before you. Because this. Is his work. Of deliverance.

And yes. It is terrifying. But the fear. Of the Lord. Is the beginning. Of wisdom. Let's pray.